

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Peter the Rock

Upon Which
The Church Is Built?

By

Rev. H. A. Ironside, D.D., Litt.D.

Late Pastor Moody Memorial Church, Chicago

"Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the son of man is? And they said, Some say John the Baptist; some, Elijah; and others Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, The son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ."—Matt. 16:13-20, A. R. V.



Dr. H. A. Ironside

This passage of Scripture has been the source of a great deal of contention, and of difference of opinion among theologians for many years. In fact, ever since the third century of the Christian era there has been continual debate as to the exact meaning of a number of expressions used here. For most of us commonly known as Protestants these questions have been settled long ago. We do not have any perplexity about them, we have learned to go to the Word of God itself for the explanation of its own terms. We believe with Chillingworth that "the Bible and the Bible alone is the religion of Protestants" and so are not very much concerned about traditions or about the decisions of church councils or the declarations of popes, fallible or (Continued on page 5)



Christ for Alcoholics NOT "Alcoholics Anonymous"

by Rev. Ernest L. Chase

21 Pleasant Avenue
Montclair, New Jersey

"Be not drunk with wine wherein is excess; but be filled with the Spirit"—Eph. 5:18.

"Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."—Gal. 1:8 American Standard Version

Almost all social problems have their origin in the universal failure of man spiritually. He is mal-adjusted to his Maker, and, therefore, to society and to himself. God alone has a cure for this disorder. It is reconciliation and adjustment of the individual to and through His Son, the Lord Jesus Christ. That involves not only a new birth in Christ but a new walk in Him. This new walk—or "going on"—this constant adjustment, is the essential ingredient in victory for those in the bondage of sin in its many forms. One of the greatest unsolved social problems in America today

is alcoholism. Public health and morals and the national economy are suffering incalculable costs as the result of the social drinking of 65 million Americans, which includes 4 million excessive drinkers, 1 million of whom are hopeless alcoholics and one out of eight are women.

Dr. Carl E. Weigle of the Division of Preventable Diseases, New Jersey State Department of Health, has declared: "The wage loss, the effects of crime and accidents, hospital and medical care, and maintenance of drunken per-

(Continued on page 4)

The Shortest Road to Hell: NEGLECT!

By Evangelist John R. Rice

(Preached on radio WMBI, Chicago. Mechanically recorded for THE SWORD OF THE LORD.)

"God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1,2.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"—Heb. 2:1-4.

The Scripture says that in old times God spake in dreams, and by prophets, and in divers manners, to our father and to the fathers, the Hebrew fathers, but in these last days God has spoken by His own Son, the one by whom He made the worlds. Now that God has sent His own Son into the world to die and offer salvation, the Scriptures say we ought to give the more earnest heed to

the things which we have heard. Back in Old Testament times God sent punishment and judgment on those who didn't heed when He sent an angel, when there was a dream, when there was a message of a prophet. How much more will God hold men to account now since He has sent His own Son. "Therefore we ought to give the more earnest heed to the things

which we have heard, lest at any time we should let them slip." Now the question is, "How shall we escape, if we neglect so great salvation?"

Notice, first, this great salvation. I'll take only a moment, then rush on to the point of neglect.

So Great Salvation

First, it is a great salvation in that Christ Himself is come. Suppose you just sit down and plan. How would you bring salvation to this world? Would you send the wisest men, would you put the men in government and in the schools, would you give the very saintliest men and women the task of working out a salvation? But God sent His own Son. For Christ is God in the flesh. He is very God. There are those who call Him the Great Teacher. There are those who call Him the "Way-Showers." There are those who call Him various good names—the Nazarene, the Galilean Peasant, etc. He is more than all these; He is very God! "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." His name is "The mighty God." Once to some who asked, "Good Master, what good thing shall I do to inherit eternal life?" Jesus said, "Why callest thou me good? There is but one good, and that is God," as if to say, "Don't call me good unless you admit I am God come in human form. Unless you admit that I am God in the flesh, don't call me good, for that is my pretension, that is my claim." Jesus is God. God, then, came to be born of a woman. God, then, came to learn to walk as He toddled by a mother's side. God came in human form of the seed of David, was born in Bethlehem, grew up at Nazareth in Galilee, finally was wounded and slain by wicked men at Jerusalem. Jesus, God's own Son, brought salvation. What a wonderful salvation!

Consider this: by sending His own Son in the likeness of sinful flesh, God has offered wonderful salvation, the forgiveness of all of our sins. It is wonderful to know your sins are forgiven.

A man lay in a hospital bed. As the life ebbed away and as day

(Continued on page 5)

Reserve a Room Now for Soul Refreshing at Sword Conference

Make Vacation a Time of Spiritual Revival and Preparation for Soul Winning at One of These Tremendous Conferences Sponsored by Sword of the Lord.
Hear Spirit-Filled, Soul-Winning Preachers and Teachers

By the Editor

Evangelist D. L. Moody caught the secret of inspiring people to soul winning and helping to get people filled with the Holy Spirit, teaching them how to have prayers answered, how to have joy in the Bible, how to live transformed lives. Several summers he brought people, particularly ministers and ministerial students, to Northfield, Massachusetts.

On a similar plan the Sword of the Lord has sponsored great conferences on soul winning and revival all over America—at Winona Lake; at Moody Church, Chicago; Church of the Open Door, Los Angeles; at Lake Louise, Toccoa, Georgia; and at other revival and conference centers.

The results have been definite and astonishing. Failing pastors have been turned into aggressive, Spirit-filled, soul-winning pastors. Many men have surrendered to the call of God for full-time evangelism. Individual Christians have learned how to win souls, how to be filled with the Spirit, how to have their prayers answered. The life-transforming affect of these Sword conferences has helped to bring back a day of mass evangelism in America.

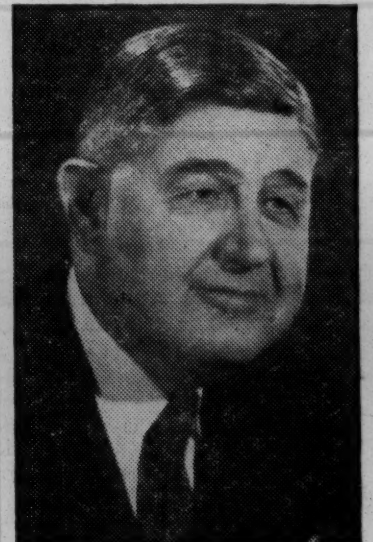
This summer the Sword of the Lord will sponsor again a number

of these life-changing conferences. We suggest that every preacher, every Sunday School teacher, every lay Christian who can, spend at least one week at such a conference on revival and soul winning to be revived in heart, to be stirred and inspired by Spirit-filled music, to have a genuine refreshing, a taste of Pentecost! Thousands of others have been blessed; so may you. In the company of other Christians, in an environment of pleasant recreation and rest and good food and sweet fellowship, you may draw near to God, take time to pray, get new blessings from the Word of God.

Although they have more teaching of the Bible than the usual Bible conference, these are not Bible conferences in the ordinary sense. They are actually conferences on how to have revivals, how to win souls, how to get prayer answered, how to be filled with the Holy Spirit. They are conferences which set out to change people, to restore the power and passion and joy of New Testament Christianity. Thank God, they have transformed the lives of thousands!

We trust readers will make

(Continued on page 4)



Dr. John R. Rice

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor



Something COULD Be Done!

This is the time of the year when every young man's fancy (old men, too!) turns to Form 1040. As he struggles with red tape and figures preparatory to the filing of his income tax return, if he is a normal individual at all he is probably muttering to himself, "Something *should* be done about this high taxation!" Well, something *could* be done if the public were aroused enough to force governmental action. The exhaustive Hoover Commission recommendations on ways and means to eliminate waste and inefficiency in the federal government would lower taxes tremendously if the advice were followed. Former President Herbert Hoover has insisted that their adoption would mean "... the rewards in reduced taxes could be very great and the rewards in improved services even greater." It was the Honorable Hoover himself who stated: "... the key to real action lies in the hands of the citizens."

Over the past 25 years our national debt has jumped from \$194 to \$1,611 per capita. Taxes have correspondingly skyrocketed from \$52 for the average family to \$442 per year for every man, woman, and child in the United States. Some of the reasons for this tremendous increase have been caused by waste through paper work, red tape, medical services, transportation, inventory, records, research and development.

Can you visualize 25 billion pieces of paper? Our government creates and handles that amount every year. The Veterans Administration alone is saving over a million dollars annually by adopting one Commission recommendation. Other departments *could* and *should* do the same. The government is saving \$5,000,000 a year and industry is saving another \$10,000,000 from adopting Commission recommendations about government reports, forms, and other such matters. But authorities say an additional \$100,000,000 could be saved in red tape every year. In one year, 1955, the government spent \$4,270,000,000 for medical services. By adopting one Commission recommendation they have already saved \$335,500,000 and many additional millions could be saved. The Commission estimates that \$151,500,000 could be saved in the field of government-owned transportation, which competes with private transports. The Commission also recommended fewer agencies, better centralized in research and development, in place of the 29 different agen-

cies engaged in these activities at the present. The Commission's recommendations for government records—they take up space equivalent to 7 Pentagon buildings at the present—are already saving \$4,000,000 a year and the Commission estimates that savings could be \$50,000,000 annually. The Hoover Commission pointed out other flagrant inefficiencies, notably in the government's poor inventory system. Mountains of supplies, including perishables, often pile up because of this bungling. For example, on one occasion a 719 month supply of canned hamburger was on hand. It has a "keeping life" of 24 months.

Yes, something *could* be done ... and "the key to real action lies in the hands of the citizens."

"Be Sure Your Sin Will Find You Out"

Over in London, a male nurse by the name of Kenneth Barlow thought he had found the plan for perfect murder but was foiled because his wife took her bath on Friday night—instead of waiting until Saturday as usual. It seems that Barlow had discussed with hospital associates months previously about how injecting an overdose of insulin could kill without leaving evidence of foul play. He reasoned that since insulin is absorbed in the blood stream, an overdose could not be discovered. On a Friday night he gave his wife Elizabeth the injection but she decided to take a bath immediately afterward. Shortly after getting into the tub she went into a coma and drowned. The body, of course, stopped absorbing the insulin as soon as she died. The police found a few discrepancies in Kenneth's story and spent three months experimenting with tissues from the wife's body on rats, mice, and guinea pigs. Those tests revealed the overdose of insulin.

Brought to trial, the judge called Barlow a "cold, cruel murderer" and the jury only deliberated 85 minutes before giving him life imprisonment. Many criminals like Barlow, have fancied perfect crimes but have not reckoned with the God who warned: "... be sure your sin will find you out" (Num. 32:23).

Evangelist Sumner can be seen and heard:

Thru April 20:
Faith Baptist Church
Western Avenue at 23rd Street
Mattoon, Illinois

April 22-May 4:
First Baptist Church
Princeton, Indiana



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes by John R. Rice

We have had a tremendous Letter Month thus far, though when these notes are written, Wednesday, March 26, we are in the floodtide of it and a full week or more of the blessing is yet to come. What wonderful letters we received! We have heard of many souls saved through sermons in THE SWORD OF THE LORD. We have heard of many people led out of modernistic churches into Bible-believing churches. People have told us how they were first inspired to win souls and began that good work. One pastor said that the very day before he wrote he had read THE SWORD and had humbly made a solemn vow that from henceforth his visitation would have soul winning as a first aim. And within twenty-four hours he had won a man and wife to Christ. Hundreds of people have written urging us not to give up the earnest stand for the faith, the opposition to modernism, the exposure of false cults, and the constant emphasis on soul winning. Thank every one who has written to us! Be sure to read the wonderful letter published in this issue.

We hope the pamphlet, *Our God-Breathed Book—the Bible*, has been a blessing to many.

The Editor, a Grandfather Again!

Last Friday, March 21, Mrs. Billy Carl Rice, the editor's daughter who married a Rice from Kentucky and so did not change her name, gave birth to the editor's ninth grandchild. Little Linda Jo Rice weighed 5 pounds 12½ ounces at birth. She is very sweet. Mother and child are doing well, and we think the father will live over it. And the grandfather, he is very proud!

Will You Share This Burden With Us?

In the Letter Month mail (13,805 letters counted to date this month) we have found the same wonderful story being told again and again. Someone, subscribed for THE SWORD OF THE LORD, they read it and were so greatly blessed that they themselves have renewed the subscription ever since. A doctor gave four issues of THE SWORD OF THE LORD to his patient. The patient read the four issues, then immediately subscribed. A young convert joined a church, then the pastor subscribed to THE SWORD OF THE LORD for him. He has been wonderfully blessed and has taken the paper ever since. Pastors, missionaries, and other Christian workers tell of some loving friend who paid for their subscription first and how they found THE SWORD the greatest possible help and blessing. One man who started preaching late in life and had no college and seminary training, tells how THE SWORD OF THE LORD was given to him and how he has found it the greatest single source of help outside the Bible in his preaching and Bible study.

We need thousands of dollars to send subscriptions to pastors, missionaries, ministerial students, and others who should receive THE SWORD OF THE LORD. Will you help? A ministerial student in a Methodist seminary which he says is "the most modern of all," writes to tell how THE SWORD OF THE LORD has been his only help, humanly speaking, in maintaining his Christian faith. Oh, what a blessing somebody has been to this man by paying for his subscription!

You may help us transform the life of a ministerial student, help to provide inspiration and preaching material for other preachers, help to fill up the great lonely lack in the spiritual life of a foreign missionary. We ought to have thousands of dollars at once in the *Sword Ministers and Missionary Subscription Fund*. Will you send tithes and offerings designated for this purpose to the Sword of the Lord? Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

My Thank You

"The Sword of the Lord" much blessing brings,
To strengthen ones soul in spiritual things;
The Word of God like broken bread,
To any hungering soul is fed;
And those who deny Its sacred page,
"The Sword" points out—errors wage;
Then there are warnings to shepherds and fold,
Not to fall in a compromise mold,
For the soul that would fulness of blessing seek,
Must walk the straight and narrow street;
And "The Sword of the Lord" gives guideposts,
From puzzles and ads and the Bible most,
Which informs and strengthens the soul that awaits,
A glorious entrance to Heaven's gate,
Where with Christ's "well done," we'll e'er adore
The Father, whom we loved and served before.

(Miss) Elsie R. Hudce
Echo, Minnesota
March 4, 1958

Popular Reprints Available

Reprinted copies of three popular articles which appeared in THE SWORD OF THE LORD are now available.

"San Francisco—Here Comes Billy Graham!" by Dr. G. Archer Weniger. An important, factual discussion of the modernistic sponsorship of the Billy Graham San Francisco Crusade to be held this spring. Reprinted from the January 3, 1958, issue.

"Dr. Barnhouse and Separation" by Evangelist Walt Handford, assistant editor of THE SWORD OF THE LORD. A thorough, scriptural handling of the doctrine of separation from modernism, answering recent attempts by Dr. Donald Grey Barnhouse to discredit fundamen-

talism and its stand for separation. Reprinted from January 24, 1958, issue.

"An Abominable Translation" by Editor John R. Rice. A factual review of Dr. J. B. Phillips' *Letters to Young Churches* showing why the book is not reliable and therefore should not be used. Three 8½" x 14" mimeographed sheets. Reprinted from December 21, 1951, issue.

Any of the above reprints are available at 5c each, 50c per dozen, or \$3.00 per hundred. Order a quantity for distribution from the Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

20-Volume Set of Spurgeon's Immortal Sermons Free With 30 Subscriptions to THE SWORD Before June 1

We have on hand a few sets of *Spurgeon's Sermons . . . Memorial Library*. These big volumes with an average of over 400 pages, 20 to 30 sermons per volume, sell for \$2.95 per volume, or \$59 the set. They include 19 volumes of sermons plus one volume of biography of the great English Baptist preacher Spurgeon, whom many call the greatest preacher since Paul, and "the prince of preachers."

If you will send 30 subscriptions to THE SWORD OF THE LORD at the regular subscription price of \$2.50 each by June 1, you may have this wonderful set of sermons absolutely free, postpaid. Send 30 subscriptions, a total of \$75 (add 50c per year for Canadian and foreign subscription), and receive this \$59 set of Spurgeon's famous sermons free.

We urge that you send the subscriptions now because June 1 the regular subscription price goes up to \$3 per year, and we believe you can secure the subscriptions better now at \$2.50 per year than later, at \$3.

If you wish, we will send sample copies of THE SWORD OF THE LORD which you may hand to your friends or pass out in a congregation in an effort to get subscriptions.

Have a Sword Sunday: Special Subscription Prices

Do you wish to have a Sword Sunday in your church? If you will agree to do the following, we will make a special subscription offer for your church:

1. Set aside a Sunday morning or evening service in which the pastor or some responsible person will make a 3 to 5 minute talk about THE SWORD OF THE LORD, boosting it, telling what it is, and its good features;
2. Give out sample copies to the congregation, one copy of THE SWORD OF THE LORD to each family;
3. Appoint some person in the congregation to take up the subscriptions then and there, at the close of the service, and send them in to THE SWORD OF THE LORD.

Please ask for exactly how many sample copies you will use, how many subscription envelopes you desire, and if you promise

faithfully to use this plan and try to get subscriptions in one of the principal services on a Sunday, we will allow you to offer subscriptions at the special rock-bottom of \$2 a year. You can greatly help your church by having a Sword Sunday and by getting subscriptions.

Or the church may vote to send THE SWORD to every resident family in the church at this special rate of \$2 per year in the United States.

Renew Your Subscription Now, 3 Years for \$5: One Year Free

The regular subscription price of THE SWORD OF THE LORD goes up June 1. At that time the subscription price will be \$3 per year, 2 years for \$5, or 3 years for \$7.

But before June 1, you may renew your subscription three full years to one person for only \$5. You get three years for \$5. After June 1 you get only 2 years for \$5. So you will get one year free by sending your subscription before June 1.

We think it will be greatly to your benefit and to ours to have every subscription possible advanced three full years. Mark your subscription "renewal" and send \$5 at once. Thus you are protected against the rise in subscription prices June 1; you avoid having to renew again soon; we save the expense of sending renewal blanks, making new stenils, and the possible loss of a subscriber through negligence. Renew today three full years for \$5. After June 1 it will be only two years for \$5. So do it now! Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Remember THE SWORD in Your Will

A beloved brother in Australia writes asking for instruction how he may put in his will a bequest to the Sword of the Lord.

That is a good suggestion. Why not prayerfully consider whether it would please God for you to leave property or money to the Sword of the Lord Foundation, this nonprofit, Christian enterprise, for getting out the Gospel to the whole world. Put the Sword of the Lord Foundation in your will and honor the Lord and help in His work after you have gone to Heaven!

Famed "Fuller Quartet" Joins Rosell Radio-TV Staff



The Old Fashioned Revival Hour quartet (pictured) has joined the Merv Rosell Radiocast staff. When America's beloved radio pastor, Charles E. Fuller, recently reduced his hour-long broadcast to thirty minutes each Sunday, the popular quartet heard by twenty million people each week for the last decade was released for other service. They immediately joined the Rosell radio-television group which is now in the process of creating a new broadcast called "The American Crusade Album" soon to be heard on a hundred sta-

No Answer

Why is He silent when a word
Would slay His accusers all?
Why does He meekly bear their taunts,
When angels wait His call?
"He was made sin"; my sin He bore
Upon th' accursed tree;
And sin hath no defense to make—
His silence was for me.
—Sunday School Times

tions across the nation and on the mission field.

For the last five years the American Crusade has produced a daily broadcast called "Your Favorite Fifteen" which has been well received. This broadcast is continuing by request on some stations, but the major efforts of the Rosell staff, including basso Howard Skinner of Michigan, tenor Hilding Halvarson, organist Lorin Whitney, pianist Paul Sjolund, and the American Crusade singers, will be centered in the new half-hour broadcast to be released once a week.

Merv Rosell says, "This is the first time I have really gotten serious about the business of radio and television, and although I have been a guest on most of the major religious broadcasts across the nation, I now feel that I can reach more people per week in this manner than I have done preaching in person throughout an entire year." He will continue his crusades, however, even though he concentrates on radio and television.

The Rose Bowl Committee has asked Rosell to address the Easter sunrise service this year.



JONES' SOUTH AFRICA MEETINGS SUCCESSFUL

A South African newspaper, the "Christian Recorder," recently carried a front-page story about the evangelistic campaign conducted in Cape Town by Dr. Bob Jones, Jr., president of Bob Jones University. Headlined "Evangelism in Modern Terminology," the 1,000-word article calls Dr. Jones' meetings a success and describes him as "a man who packs a powerful Christian punch."

In speaking of his preaching at St. Andrews, the "mother church of Presbyterianism in Cape Town," the article says, "Although solid as a rock for old-time fundamental Christian dogma, Bob Jones dresses it up in modern terminology to make it a living story for an atomic era, and he gets results."

Rarely speaking more than thirty minutes, Bob Jones thrust out a tremendous challenge to accept Christ as Saviour, and each address brought men and women tumbling into the inquiry room for guidance and help.

"When the American theologian mounted St. Andrew's pulpit, he plunged into the type of evangelism which get Christians thinking straight, and makes them realize that they have to witness, work, watch and wait for Jesus Christ."

"As the visit of Bob Jones drew to a close last week, St. Andrew's was being stirred from its quiet dignity into a front line post of the Christian offensive."

During his three-week tour of South Africa, Dr. Jones conducted evangelistic meetings in Cape Town, Port Elizabeth, East London, Durban, Ladysmith, and Johannesburg. He had planned to visit Australia for a week, but his flight was delayed for several days in Africa, making it impossible for him to meet his Australian appointments.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Rev. Leo K. Ruley, pastor of the Bunker Hill Church of God in Buda, Illinois, reports a good meeting with SWORD OF THE LORD EVANGELIST J. OSCAR WELLS of Bethany, Oklahoma. During the meeting held March 9-16, there were 12 people who accepted Christ as Saviour, 9 followed the Lord in baptism, and 19 joined the church. Several times complete families came forward to take their stand for the Lord. The pastor heartily recommends Evangelist Wells as a hard working and compassionate soul winner, as well as an excellent speaker.

Two pastors have written of recent meetings with EVANGELIST WALT HANDFORD, assistant editor of THE SWORD OF THE LORD. In The Evangel Baptist Church of Bridgeport, West Virginia, there were 9 who accepted Christ as Saviour and 21 who joined the church during the two-week meeting. One Saturday night 34 young people came forward to register their decision not to attend the dance, the movies, or other worldly amusements. The pastor Philip W. Horne reports that this meeting with Evangelist Handford and song leader Ray Talmage was the best their church has ever experienced.

Evangelist Walt Handford and song leader Ray Talmage were also with the Calvary Bible Church of Newark, Ohio, March 3-16. Pastor Ned P. Ellis reports, "It was not just a revival meeting, but rather a real Heaven-sent, God-directed, and Spirit-filled revival, where men's and women's lives were transformed." There were over 20 first-time decisions for Christ, many rededications of life, several who promised to tithe, and at least one man called to preach. One whole family composed of a man and wife and three teen-age boys came to trust Christ as Saviour together.

EVANGELIST DEL FEHSENFELD, 4521 Jarboe, Kansas City, Missouri, closed a twelve-day meeting at the Fairmont Baptist Church, Fairmont City, Illinois, on March 16. During the meeting there were 19 professions of faith, 4 transfers of letter, and 12 re-

dedications. Pastor Cleo W. Zinn reports this was the most effective revival the church has experienced. He highly recommends Brother Fehsenfeld.

Rev. Garland Powell, pastor of the Park Avenue Alliance Church in Greenville, South Carolina, writes to tell of a blessed meeting with EVANGELIST GLEN SCHUNK, of Greenville, South Carolina. During the twelve-day meeting which closed March 7, there was only one night when there was not some public decision for Christ. The pastor highly recommends Brother Schunk as a biblical evangelist preaching with power and inspiration, and one who does not compromise with sin or modernism.

EVANGELIST BOB EATON, 96 East Boulevard, South, Pontiac, Michigan, held an eight-day meeting in the Sycamore Baptist Church of Jackson, Michigan, closing March 16. The pastor Charles G. Berry reports there were 70 saved, 62 came for baptism and membership, and 35 public rededications of life. Of those saved eight were whole families of at least husband and wife. Three Roman Catholics were saved. The pastor highly recommends Evangelist Bob Eaton to any church.

From February 23 to March 9 EVANGELIST JACK THOMPSON of Ft. Smith, Arkansas, held a revival meeting in the Baptist Bible Church of Elkton, Maryland. Pastor Tom Wallace reports there were 85 decisions for salvation with over one hundred public decisions for rededication of life. The building was completely filled every night with several nights when not all the crowd could get in. On the closing Sunday morning there were 495 in Sunday School and during the morning service 49 stepped out for Christ. This is Evangelist Thompson's fourth meeting in less than four years in this church.

Rev. Thomas F. Duff, pastor of the Troy Baptist Temple in Troy, Ohio, reports a blessed meeting with DR. PETER RUCKMAN of Bay Minette, Alabama. During the revival there were 18 souls saved and many heartfelt rededications. The pastor heartily recommends Brother Ruckman as a Spirit-filled, soul-winning evangelist.

Please mention THE SWORD OF THE LORD when answering advertisements.

How an Infidel Found Christ

Read this thrilling account of how an infidel found Christ through only one message in one issue of THE SWORD OF THE LORD. The letter comes from Rev. S. Allen VanHorn of Dewitt, Arkansas, and was dated March 12, 1958.

"Twelve years after returning from the army my heart was filled with hate, my mind with infidel doubts and arguments, such as, 'How do you know Jesus is the Son of God?' 'How do you know there is a God?' 'How do you know that we are not the descendants of an ape?,' which had come from one of Roy Chapman Andrews' books.

"As a career I planned on getting rich writing murder fiction, which I had hoped would be taken over by some movie company. My infidelity brought no happiness, no assurance, and I was driven to the thoughts of taking my own life. But if their was life beyond the grave, I would be in Hell, so I was afraid to take the chance of going to Hell.

"An aunt had loaned me a lot of old issues of The Sword. I had read a lot of them. With nothing to do I decided to look over the book advertisements, while lying in the bed one night about ten when my eye caught a catchy sermon entitled, 'Why Half of the Preachers and Church Members I Know Should Go to Hell for Twenty-Four Hours,' by Joe Hankins. I started reading it. I thought I was tough and hard boiled, but was soon weeping like a baby as it seemed I was falling straight into Hell. I cried, 'Jesus, save me!' ... He did. ... A few months later I surrendered to the ministry while helping my grandfather, went to church Sunday, told the pastor, and made it public.

"My doubts had vanished. After becoming a member of your book club my faith was strengthened by Dr. Rimmer's book, The Theory of Evolution. Your book on, Is Jesus God? helped me understand more about the deity of Christ.

"My whole life has been radically changed from infidelity, immorality and debauchery by this one issue of The Sword, to hope, life, and faith.

"Yours in Christ Jesus,"
(signed) S. Allen VanHorn

How blessed were the results the aunt of Brother VanHorn received by simply passing on some old copies of THE SWORD to him. Is there someone to whom you ought to give back issues of this soul-winning paper? Or better still, do you have unsaved or backslidden loved ones or friends who ought to be getting THE SWORD each week? You might wonder if that rough-spoken, indifferent friend of yours could ever become interested in being saved. Yet here is proof that even an infidel, hard boiled and immoral, ex-soldier, was saved through a sermon in the paper.

Remember the subscription price to THE SWORD OF THE LORD goes to \$3 per year June 1. Why not send your list of subscriptions now while you can still take advantage of the \$2.50 per year price (\$3 in Canada and foreign countries)? Send names, addresses, and money for your gift subscriptions to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

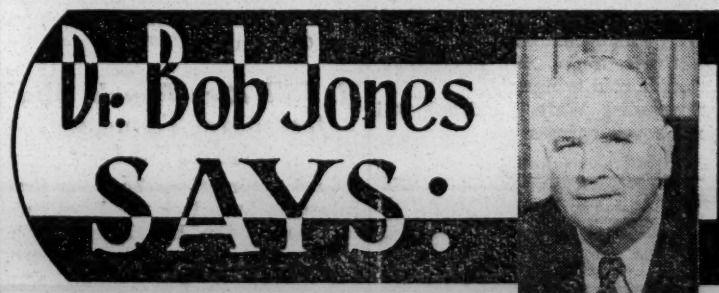
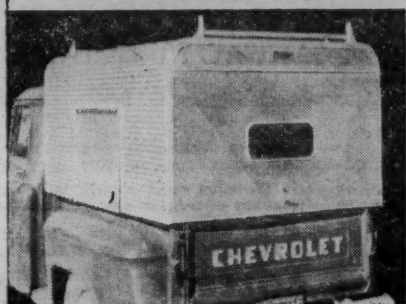
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Recently we had a letter from Rev. Glen Schunk, an alumnus of Bob Jones University who has been greatly used of God in evangelistic work. Here is what he writes: "Dr. Bob, if you ever feel that your stand is in vain, please remember that you have at least 1,000 sons in the ministry who have been taught to stand because you stood. If each one of these 1,000 men won 50 souls last year, that would be 50,000 souls. Multiply that number by the thousands that I do not know about. Praise God for such a place as Bob Jones University." We have in recent weeks received more letters from former students of Bob Jones University telling us what the training in Bob Jones University has meant in their lives than we have had in many previous months. You people who read this appeal can do three things for Bob Jones

University, which was founded by me and has as its president my son, Dr. Bob Jones, Jr.

First, you can pray daily and earnestly for the school. Second, you can keep your eye open for the right kind of young people who can be trained for real Christian leadership. It is no trouble to get students, but we are looking for young people who can be trained to go out into the world into the different walks of life and stand unflinchingly for the Bible and for the fundamentals of the faith and for the Lord Jesus Christ. Third, you can invest some of the money God has given you into the work of Bob Jones University. Please let us hear from you. Thank you and God bless you.

DR. BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

... Refreshing at Sword Conference

(Continued from page 1)

plans now, reserve a room as early as possible, and plan to bring others to carry back the spiritual impact to your church and community.

I. Lake Louise, Toccoa, Georgia, Sunday, June 29 to Noon, Sunday, July 6

The Fourth of July week is ideal for many. Lake Louise Con-

ference Grounds, five miles out of Toccoa, Georgia, is one of the most beautiful vacation spots in America. Here R. G. LeTourneau has built a tremendous all-steel hotel. The auditorium, covered by a great central dome, seats 1,200 or 1,500. Sections like spokes of a wheel, connected with the auditorium, contain rooms, dining hall, etc., all under one roof. The beautiful, large artificial lake nestled among the green hills provides boating and fishing. There are separate bathing beaches for men and women. There are tennis courts and other recreation facilities. Morning devotions are held under a tabernacle among the tall whispering pine trees. Scenic attractions nearby are famous Tallulah Gorge and Toccoa Falls, which is higher than Niagara Falls. Lake Louise is ninety miles northeast of Atlanta, sixty miles west of Greenville, South Carolina, easily accessible by highways. Wonderful drive through the beautiful Smoky mountains, if desired, can be part of this happy Christian vacation.

LAKE LOUISE AUDITORIUM AND HOTEL

auditoriums three times. And the Sunday School runs into thousands. How wonderfully he shows how to win souls, how to build a soul-winning Sunday School, how to preach with power.

Rev. Harold B. Sightler, pastor of the Tabernacle Baptist Church, Greenville, South Carolina, will speak on Sunday afternoon, June 29.

Dr. Bill Rice, evangelist, Murfreesboro, Tennessee, will speak

Editor John R. Rice will speak eleven times in the eight days, according to present schedule.

Music at this conference will be conducted by Dr. Elmer Piper, of Winston-Salem, North Carolina. This Spirit-filled pastor-evangelist will help make the music heavenly. Famous Rice Sisters' duets will stir many hearts.

On Sunday, June 29, and on Friday, July 4, there will be special afternoon mass meetings at 3:00. Other afternoons will be left for recreation, rest, and fellowship. This conference closes at noon, July 6.

Rates

The rates given here are those which were in effect at Lake Louise last year. They will be similar this year.

Dormitory beds with meals, \$3.50 per day, \$20 per week.
Rooms and meals, two or more persons to a room —
With bath in the hall, \$4 per person, \$24 per week;
With connecting bath, \$4.75 per person, \$28.50 per week;
With private bath, \$5 per person, \$30 per week;
Air-conditioned room with private bath, \$5.50 per person, \$33 per week.

The rates for rooms include linen; dormitory linen must be rented or supplied.

The rates for small children 6 through 8 years, one-half rate; 3 through 5 years, one-third rate; under 3 years, no charge.

Reservations should be made at once, sending an advance deposit of \$1 per person. Say exactly when you will arrive, how many in the party. Address: Lake Louise Conference Grounds and Hotel, Toccoa, Georgia.

II. Bill Rice Ranch, Murfreesboro, Tennessee, July 17-24

Last summer we had our first full-scale Sword of the Lord conference at the Bill Rice Ranch, nine miles from Murfreesboro, Tennessee, a one-thousand-acre ranch with hills, trees, rocks, cattle, and horses, and comfortable accommodations, and abundant good food. Speakers include Evangelist Robert L. Sumner, Dr. Bill Rice, Evangelist Walt Handford, and Editor John R. Rice.

Basic rate includes \$12 per week per person for meals and accommodations in duplex cabins with modern toilets and bath nearby; \$15 per week per person, room and board, or \$2.50 per day, in Honey-moon Hotel; \$18 per week, \$3 a day, per person for room and meals in nice large motel rooms with private bath. These rates involve two or more persons per room.

Reservations should be made ahead of time, sending \$1 per person. For reservations address Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee.

Horseback riding, beautiful horses and careful supervision, every day at reasonable cost.

III. Labor Day Conference, Six Days, August 27 through September 1, Lake Louise, Toccoa, Georgia

The second Sword conference at Lake Louise this summer will be the Labor Day weekend, running from Wednesday morning, August 27, through Monday night, September 1.

Speakers include:

Dr. Tom Malone, pastor of Emmanuel Baptist Church, Pontiac, Michigan, president of a strong Christian school and seminary, strong preacher of a large, soul-winning church. Dr. Malone will speak Wednesday, Thursday, Friday, and Saturday.

Rev. Jack Hyles, pastor of famous Miller Road Baptist Church, Garland, Texas. He will speak five times. Brother Hyles has been led of God in five years to grow a tremendous church of 3,000 members, Sunday School averaging 1,500, and last year he baptized over 700 converts. He is startling, arousing, charming, God's Spirit-filled man.

Dr. Bob Jones, Sr., founder of Bob Jones University, will be with us Sunday, August 31, and Monday, Labor Day.

Rev. Harold B. Sightler of Tabernacle Baptist Church, Greenville, South Carolina, will speak Sunday afternoon and Monday at 6:45 p.m.

Evangelist Walt Handford will speak three times.

Evangelist John R. Rice will speak eight or nine times in the conference, God willing.

The song leader is the inimitable, Spirit-filled Bill Harvey of Garland, Texas. There will be Rice Sisters' duets also and other fine, heart-warming music.

Make reservations early. We expect this conference to fill every available room.

Other Sword Conferences Coming Up This Summer

Aside from the conferences mentioned above, many will attend some of the following, where the editor will speak.

At DUMAS, TEXAS, BIBLE BAPTIST CHURCH, FOUR DAYS, JUNE 1-4. Speakers include Dr. Bob Jones, Sr., Evangelist John R. Rice, special music. Preachers outside the area will be furnished free rooms in homes if you write Rev. Clyde Spain, Bible Baptist Church, Dumas, Texas.

At NEW TESTAMENT BAPTIST CHURCH, ST. LOUIS, JUNE 5-8. Speakers include Dr. Bob Jones, Dr. John R. Rice, special music. Preachers from out of town will be furnished free rooms if they write ahead of time to Evangelist Bill Beeny, P.O. Box 162, St. Louis, Missouri.

At BEULAH CAMP, NEAR SANTA CRUZ, CALIFORNIA, JULY 19-26, a conference of Independent Fundamental Churches of Northern California. Speakers include Dr. Bob Jones, Dr. John R. Rice. For reservations write Rev. A. Davis Wood, 2231 - 59th Street, Sacramento 17, California.

HIGHLAND LAKE CONFERENCE GROUND, HIGHLAND LAKE, NEW YORK, AUGUST 11-16, Monday through Saturday. Editor John R. Rice, speaker. Rates for young people and adults vary from \$20 to \$26 a week, \$4 to \$6 a day, including both meals and accommodations. Lesser rates for children. Address: Highland Lake Bible Conference, Inc., Highland Lake, Sullivan County, New York, for reservations.

Let your vacation time be a time of great spiritual blessing and preparation for service. Christians ought to take a Christian vacation.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office, unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD
Subscription Dept.
214 W. Wesley, Wheaton, Ill.

Christ for Alcoholics . . .

(Continued from page 1)

sons in jails are costing the country more than \$700,000,000 annually. Adding the losses resulting from the breakup of families and the dulling of fine minds, we have a cost that can never be reckoned."

The yearly cost to industry from preventable accidents due solely to alcoholism is estimated at \$120,000,000 by the Yale alcohol studies. But this \$120,000,000 of loss does not represent the total cost of these accidents nor the total loss due to alcoholism. Barrett Williams in the March 1951 issue of *Industry* says:

"The total cost is, of course, difficult to arrive at, due to many hidden factors involved, but those who have attempted to estimate the annual loss of man-hours from such accidents and from hangovers, fatigue and other inefficiencies arising from alcoholism, speak in terms of \$500,000,000 a year."

This one-half billion dollar industrial loss per year represents that much increase in costs of manufacture which, of course, is passed on to the American people in increased price of the commodities they buy.

The per capita expenditure on alcoholic beverages in 1951 in America was \$60.49 as contrasted with the national per capita expenditure of \$38.60 for education of our 25 million youth in schools. In 1952 Americans spent the sum of \$9,570,000,000, or over \$1,000,000 per hour. This was about six times as much as was given to all the church that year.

Good medical authority has usually said, "Once an alcoholic, always an alcoholic." Psychiatry and science claim no sure remedy for the problem, but there has come into prominence in the last decade an organization—Alcoholics Anonymous—with claims of "cures" and "recoveries" through their method of treating alcoholics. They come with such phrases as "a Power greater than ourselves" and "the care of God as we understand Him." With such good sounding religious phrases and interesting claims, one should know whether this is biblical Christianity or an imitation, and whether the claims of cures are true and to be credited to their methods or whether misstatements.


A Statistical Appraisal of A. A.

More than ten years ago, we began a study of Alcoholics Anonymous. (Continued on page 8)

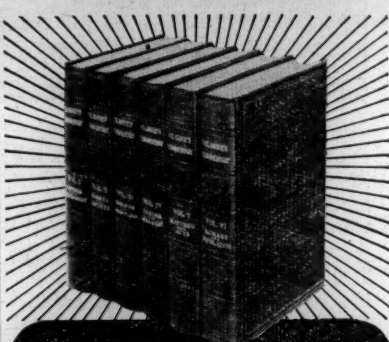
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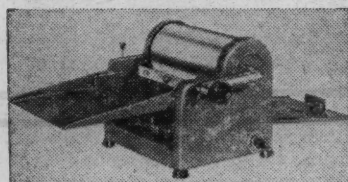
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Neglect!

(Continued from page 1)

after day led the man all the nearer to the time of departing when he would step out into the great beyond, and a friend kept saying, "Is there anything I can do? What can I do for you?"

The sick answered, "No, there isn't anything you can do."

The next day again the friend asked, "Is there anything I can do?"

"No, no," he said.

Finally a third or fourth time the friend asked, "Is there anything I can do?"

The man lying on his bed again replied, "No, no, no, there's nothing anybody can do. But, oh, if there were only somebody who could undo!"

Well, blessed be God, Jesus Christ can undo! He can come and make the foul heart clean; He can make the drunkard sober; He can make the wicked clean in heart. And if you turn to the Lord Jesus Christ, you have the salvation not only that can do wonders but that can undo and set you free from the chains of sin and give you everlasting forgiveness. It is wonderful to have a

Then they told each other their sad, sad stories. She had lived a life of shame. And the next day, Saturday, they walked and walked and told each other their sorrows and how far it had gone. Finally he said, "Let's get somebody to pray for us."

They went first to a priest's house to have him pray for them; but he had said, "Get away from my door. You must be drunk. Besides, you know I have service tomorrow, at six o'clock in the morning." So he turned them away.

Then the woman said, "I think I know a preacher who will pray for us. My mother goes to his church. She has confidence in him."

"Well," he said, "I wouldn't want to go and be turned away from the door."

She said, "I'll phone him first." So they phoned. And I said, "Come."

They came into my room, then past eleven o'clock at night, and knelt down on the floor beside my bed. I sat up in bed, put one hand on the head of this man

we neglect them. Your boy grows up and out of hand. You didn't dream he would be up and gone so soon. You had better wade in and make him mind while he is young, you had better see that he works, you had better see that he studies, you had better see that he says, "Yes, sir," and "Yes, ma'am," to Mother and Dad. You had better do what you are going to do now, for he will soon be gone. It will be only two, three or four years until that fifteen-year-old boy of yours is going to be in the army, or away at work, or in college. You had better do for him now what you can. Don't let the thing slip, don't neglect!

I have one tooth out, just one. I have a good set of teeth. Not long ago I went to the dentist. "Something is bothering me," I said, "I can't find a thing wrong," he said after a careful examination. But one tooth had been capped, and later on that cap came off and we discovered that underneath all the tooth was decayed and there was no remedy but to pull it. Then the dentist said, "you know hindsight is better than foresight—"If all these years you had, with dental floss, carefully cleaned between the teeth, then that infection wouldn't have crept in under the capping and you wouldn't have lost the tooth."

Nearly everything we lose, we lose because we neglect.

In the matter of soul winning, we hope to see nearly everybody we love saved. We intend to do something about it, but we neglect. I remember across the corner from our home in Shamrock, Texas, a dear little twelve-year-old girl died. She had a sweet singing voice, and often sang for the Lord. Many times she was in our home. We talked to little Goldie. One day in a B. Y. P. U. meeting I said to Goldie, "Are you a Christian?" And she answered, "Yes." She told how she was saved one day at the Methodist church when they had a revival and when the singer had special meetings for young people. Then dear little Goldie died. I went over to comfort the mother the best I could. As she lay and sobbed on the bed, I said, "Now don't fret. I know your sorrow; you will miss Goldie; but, thank God, you can see her again. She was a Christian." Suddenly she sat bolt upright in the bed and said, "How do you know! How do you know she was saved?" "She told me so," I answered. That mother sat there and stared. With eyes burning, she looked at me and said, "Do you know she was saved?" And I said, "She said she had trusted in Jesus. She told me when it happened." A good Christian woman who sat there with us said, "Yes, I remember when Goldie was saved down at the Methodist church." That mother fell over on the bed and sobbed, "Oh, thank God! Thank God! I thought I'd never see her again."

You had better not wait until your girl dies to find out whether she is saved or not.

Neglect is the way to let people go to Hell.

I was in Roosevelt, Oklahoma, and a dear girl came to me one night at the invitation and said, "I want you to see my mother."

I said, "All right, but first, what about yourself? Are you saved?"

She answered, "No, no, but I want to know about my mother."

I said, "Is she a Christian?"

"I don't know, but she is sick, she is going to die soon, the doctor says, and I want you to come to see her." She told me how to come—out a certain lane, then beyond a certain little white schoolhouse, and the second house on the left.

The next day I had several services and didn't get there. On the third morning I thought, "This afternoon I'll go." As we had morning service under the tent someone slipped in, called the pastor out, and after the service I learned the woman whom I had expected to see had suddenly died. Oh, I don't know whether she was saved or not. I wish I knew.

In Dallas an old man heard me over the radio, wrote me a letter saying, "Brother Rice, I am past eighty years old and dying with cancer. I am not long for this world, so I want to make sure of my soul. Will you come to see

(Continued on page 6)

Is Peter the Rock . . . ?

(Continued from page 1)

infallible. We turn from all these to the Book itself.

I have been reminded that this is not true of a great many people, people who are just as honest, I take it, just as eager to know what God's will is, and just as desirous of doing His will as those of us who are called Protestants, but they have been taught to decide questions from an altogether different standpoint. In the first place, they have been taught not to search the Bible themselves for direct instruction in regard to any doctrine. That may seem like a rather broad statement but I believe that I can show you that it is true. They have been taught that inasmuch as Saint Peter has told us that "no prophecy of the scripture is of any private interpretation" (II Pet. 1:20), it is a very reprehensible thing for any individual Christian to sit down over the Bible itself depending on the Holy Spirit to open up the truth, without asking the help of the priesthood, of the councils of the church, of the fathers, and of others who are supposed to speak with authority.

The story is told of an Irishman who all of his life had been as so many of his nation are, a member of the Roman Catholic church. But someone had given him a New Testament and through reading it he had been brought to a saving knowledge of the Lord Jesus Christ. He had learned that a man may have eternal life in this world and know it, and that he may have all his sins forgiven and be certain of it, that he need not go to any human intermediary but may go direct to the blessed Lord Himself to confess his sins and obtain forgiveness. The result of his study gave Patrick great joy and happiness. He did not know anyone like-minded with whom he could have Christian fellowship, so when others went to the parish church, he remained at home poring over the sacred pages of his New Testament, a Book which he had never seen before but which now meant so much to him. Finally the parish priest missed his erstwhile faithful pa-

rishioner, so he arranged to visit him. He came on a day when this happy convert was reading his New Testament, and as the priest entered the room, Patrick rose to meet him with the Book in his hand. "What book is that?" the priest inquired.

And Patrick answered, "Well, sure and your Reverence, it's the New Testament."

"But, Patrick, don't you know that that is not a book for an ignorant man like you to be reading without instruction and help? You will be forming your own private judgment about things and making all kinds of mistakes and going off into some heresy."

But Patrick said, "Well, sure, I have just been reading here, and it's the blessed Apostle Peter says it, 'As newborn babes, desire the sincere milk of the word, that ye may grow thereby' (I Pet. 2:2), and sure, your Reverence, I have just been born again and I am a babe in Christ and it is the milk I'm thirsting after and I am reading the Word to get it."

"That is very good, Patrick, but you need help and instruction, and the Almighty has appointed the clergy to be the milkmen; He has given them the knowledge of the truth, and when you want instruction, you should come to the church and we will give it to you as you are able to bear it. You get to studying for yourself and you are sure to go wrong."

But Patrick replied, "Out there in the shed I have a cow and when I was sick some time ago, I had to hire a man to milk her and I soon found he was stealing half of the milk and filling the bucket with water; but when I got well, I discharged him and took to milking me own cow and now I am getting the rich cream. When I was depending upon you, it was milk and water stuff you were giving me; now, thank God, I am

(Continued on page 10)

*The Word is solemn,—therefore don't trifle!
The Task is difficult,—therefore don't relax!
The Opportunity is brief,—therefore don't delay!
The Path is narrow,—therefore don't wander!
The Prize is glorious,—therefore don't faint.*

—D. M. Pantou

conscience purged from dead works and to know that your sins are forgiven and that you can look up into the smiling face of the Father and say, "Since Jesus died for me, I have so great a salvation, my sins are all forgiven and blotted out."

A soldier told me last night as I pled with him to take Christ as his Saviour, "Well, I see so many people try and fail. They don't live like they ought to live." I am not talking about living a better life, though I want you to live a better life. What I am talking about is having the Lord Jesus come in, change your heart and forgive your sins and give you a new life altogether. Wonderful salvation with all the sins paid for and blotted out forever.

Well, so great salvation. And it is a great salvation, of course, in that this salvation is free. My mother used to sing a long time ago:

*I'm glad salvation's free,
I'm glad salvation's free.
Salvation's free for you and me.
I'm glad salvation's free.*

So it is. Salvation is free for you and me. I am glad salvation is free, and all a poor sinner has to do is in his heart turn from his sins to trust in Jesus. And when you put your trust in Jesus Christ, you have everlasting life. Whoever you are, however far you have gone in sin, however troubled your soul is, today if you will trust in Jesus you will have peace through salvation. Isn't that a wonderful salvation?

One November night in Dallas, Texas, a woman phoned my house, speaking for two. I was sick in bed with influenza. My wife answered. I heard her say, "Why, yes, he's here, but he is sick. I am sorry."

I called from the bedroom, "What is it, dear?"

She said, "Two people want to see you; they want you to pray for them. I told them you were sick."

And I said, "You tell them if they will come back to my bedroom, I will be glad to pray for them."

So they came that Saturday night. They told me a sad story. The man's home was broken, he had lost his job, the court had given possession of his little child to his wife, and his heart was broken. In a hotel room in Dallas he had turned on the gas, stopped up the holes under the door and there lay suffocating. Along came a chambermaid. She smelled gas, unlocked the door, called for a doctor and saved the man's life.

whose home was broken—he tried yesterday to commit suicide—and the other hand on the head of this poor, ruined girl. After a little time, as I prayed for them and made plain the plan of salvation, that poor man got up, sat in a chair, and said, "Isn't this strange? Yesterday I wanted to die. And today I have been so disconsolate. I felt life held nothing for me. Now that is all gone. I have the strangest peace. I am not troubled about anything—just so content! Isn't that strange, Mr. Rice?" he asked. I replied, "No, that isn't strange. I have seen too many troubled hearts lay all their load on Jesus and come away with peace."

And you can have that. That is the wonderful salvation. In the story of Pilgrim's Progress, the great symbolism, written by John Bunyan, that is what Christian meant when he said that when he came to the little wicket gate the great load, the burden, rolled off his shoulders and down the hill, and he never carried it any more. Oh, it is a wonderful salvation to have justification and sins all forgiven, and have it free the moment you trust in Jesus.

The Sin of Neglect

And now the Scripture says we ought to pay the more earnest heed. We ought to listen when the Word of God is preached. It may be there is a most humble and ordinary preacher, as I am; but you had better hear it, my friends. I do not bring a message of my own. This Word is not mine. I only preach what I have received. You had better hear it lest you let it slip. Except not ever hearing the Word, the saddest thing ever to happen to a man would be to let it slip.

A man in America who has heard the gospel these many, many years and lets it slip and never turns to God, never repents of his sins, never comes for forgiveness—I think he will have a hotter place in Hell than a poor, heathen savage who never one time heard it. We think it is so bad for a man in a heathen country never to hear the gospel, and it is. Oh, I wish a man would never die without somebody having told him God loves him and he can be saved. But it is infinitely worse for a lot of people who go on day by day and hear and hear until their ears are hardened, until their hearts are set against God. Therefore you ought to hear.

Now then, if we neglect so great salvation. How shall we escape if we neglect? Nearly all the good things we lose, we lose because

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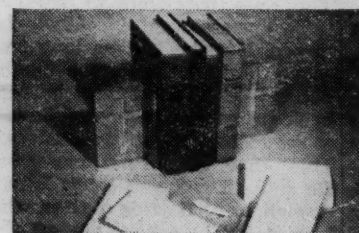
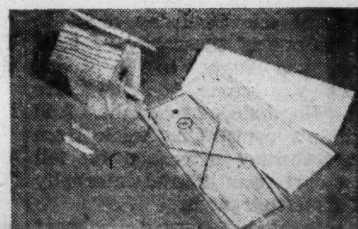
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Neglect!

(Continued from page 5)

me?" I planned to go. I was preaching twice a day, besides doing a lot of other work—more than I could get done. So after two weeks, when I hadn't gotten to make that call, I gave a young preacher car fare and said, "Call at this home, and make sure this man is saved."

He knocked at the door, but there was no answer. So he went around to a side door. Still no answer. Neighborlike (as people are down in Texas sometimes) a lady next door put her head out of a window and inquired, "Are you looking for Mrs. So and So? Well, the family is not there. The old man who lived with them died yesterday, and they have gone out to his funeral in the country, and won't be back until tomorrow."

The old man had gone out to meet God. Was he ready? I don't know! Oh, I know I had good reasons for delaying the call. I had all I could do. I couldn't get there, it seemed. Yet I have wondered these many, many times, "Will I see that old man past eighty when I get to Heaven, who wanted me to win him to Christ? Will I see him?" I am sorry I let it slip. I wish I had delayed or skipped a meal. I wish I had done without an hour or two's sleep in order to see that man and make sure about his soul.

Sinner, How Shall We Escape If We Neglect?

Now lost sinner, let me ask you this question: "How can you escape if you neglect so great salvation?" In the first place, you can't escape a wasted life. Suppose after awhile you do get saved. You are not likely to—but suppose you do. You still have your life wasted and gone, and you can't undo it. You can't go back. You know you only pass this way once. And when your life is lived out, you can't undo it.

In my boyhood in West Texas an old cowman got saved when he was away up toward sixty years old. He had a big bunch of boys. One boy died when he was fourteen. There were four other boys in the family whom I knew quite well. This father would come to the little prayer meeting and every Wednesday night would praise the Lord for such a wonderful Saviour who would take an old wicked, rebellious sinner, an old blaspheming, cursing sinner and save him. Then the tears would run down his face as he would say, "Oh, but I want you to pray for my boys! They won't listen to me. Pray for my boys!" And he would name them, and the weather-beaten, furrowed face of that old cowman would be covered with tears as he would say, "Pray for my boys." Now, he got saved, but the sons did not.

I went one Saturday night to talk to one of those boys. I said, "Roy, you ought to be saved. Won't you come tonight?" He said, "No, John, not tonight." And he didn't come. One week from that Saturday afternoon he fell off a cart, was injured internally and died that night.

I was at his funeral the next day. I looked sadly at him in the casket. I had talked to him about his soul. As the father came by and patted that cold face, he said, "Good-by, Roy, Good-by," then went and sat down beside the fence with those three other grown sons who were still unsaved. Yes, the old man got saved, but the influence of his lifetime is gone. Now this is the second one of his boys to die without any hope of Heaven.

I was at the funeral of one of the other boys, too. He went on and married a beautiful girl, and they had three fine boys. But he didn't give up his drinking. One week end out on the creek, with some beer and government prescription whisky, he was poisoned by the liquor. He was rushed in for an emergency operation at Wichita Falls, but died on the operating table. Poor fellow! I had talked to him many times about his soul and tried to get him to church, but he wouldn't come. The father got saved. He sure did. But he couldn't win his boys. He had wasted his life, and the years

were gone. How many, many times people have wept because they let the years go by!

I was in East Chicago with the Central Baptist Church in revival service, and a man got up—I believe his name was Cook—to testify. "They say old man Cook's gone crazy about the Bible," he said. He stood there a bit, and with quivering lips and tears running down his face, he said, "I wish to God I'd have gone crazy about it sooner. I wish to God I hadn't waited till I was an old man, my hair gray, my influence gone, before I went crazy about the Bible."

All right, you can get saved. Maybe when you are old—not likely; but if you do, your life is wasted without God. You can't escape that, can you?

Now the second point for a lost sinner is, How can you escape a hardened heart? After you hear the Gospel, you are never the same. I tremble when I remember this dynamite of God we handle, this Gospel we preach. When it is preached in the power of God it doesn't leave men the same. Either men are turned toward God, men are convicted of their sins, men feel their need of God and men draw near to God for salvation; or they harden their hearts and go on away from God. So I tremble, and I warn you. You had better take heed, you had better hear; for if you neglect this great salvation, you can't escape the hardening of your heart.

You remember Pharaoh hardened his heart; eventually, then, God hardened Pharaoh's heart. And you will harden your heart. One day you will never be saved, if you don't beware.

Let me go again back to my boyhood in a little cowtown in West Texas. I remember a boy, a rough old guy, a year, maybe two years, older than I. We played together in school. He was pretty rough. We drove bundle wagons together at the thresher in the country. Clyde's mother, a Sunday School teacher, said one day in the Sunday School class, "I want you to pray for Clyde. You boys help me pray. Perhaps in this revival we can win Clyde." We did pray.

The revival services came, and back in the little Methodist church one morning I said to Clyde, "You know I am praying for you, Clyde, and your mamma is praying for you; and all of us boys want you to be saved. Won't you come this morning?"

Clyde leaned over, and I remember the tears ran down his face and dripped off on the church pew in front of him. That morning Clyde bowed his head and wept. And he said, "I'm glad you pray for me, John, and I am going to be saved, too. I am not quite ready, but I am going to be. Thank you, I am glad you care about me and pray for me."

Clyde didn't come. I am sorry I didn't press it again then.

But another year came around and revival services began. I said, "Clyde, won't you come today?"

Clyde replied, "No, I am not quite ready yet; I am going to." This time there were no tears.

Two years went by. Clyde had grown. Now he had on long trousers. He had been gone farther out in West Texas. Now he came back a grown young fellow. I spoke to him about his soul again. This time he drove me away. He said, "Don't you think I know enough to settle this matter when I want to? Leave me alone." Finally with a curse, with an oath, he said, "Leave me alone! Leave me alone!" He cried it out, so I turned away and left him.

Clyde was drafted in the army in World War I. He went to Europe and I never saw him again.

Oh, the man who hardens his heart!

Now another word. Listen, sinner, you can't escape, I say, a wasted life and a hardened heart; and you can't escape the third thing—the wages of sin. Every man who goes on and lets Satan have his way is bound to face certain results in his own life. You can't trifle with sin and get by. "Be not deceived; God is not

(Continued on page 7)

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Neglect!

(Continued from page 6)

mocked: for whatsoever a man soweth, that shall he also reap."

Some man who hears me today—you won't turn to God. Some man hears me today—you'll not repent of your sins. You say, "Not yet, Not now, Not now." You don't know it, but in a year or two you and your wife will get a divorce and she will be gone. You don't know it, but you will break down under the curse of drink in a little bit of time. You don't know it, but when you say no to God, you say yes to the Devil; and you are going to reap the wages of sin—and the wages of sin is death. There is a blighting, damning curse on everybody who turns away from God. The Scripture says, "The wrath of God abideth on him." The Scripture says, "God is angry with the wicked every day" (Ps. 7:11). You can't get by with sin, and one of these days you are going to have a sad, sad time when your sin catches up with you, as it will.

You can't escape a wasted life, and a hardened heart and the wages of sin, and last, you can't escape after all a poor lost soul. A poor lost soul. Oh, one day you are going to die, then be forever away from God.

Suppose the Lord would allow me to visit in Hell, I put on an asbestos suit, I take my notebook down and say, "I want to interview some people down here. I want to talk to the rich man who went to Hell whom Jesus told us about." And I say to him, "What made you go? What made you go on to Hell? Did you just say, 'I believe I'll like it down there. I believe I'll enjoy it.' Did you say that?"

He answers, "O God, no! I didn't mean it. I intended to be saved. I was going to be, but I just wasn't ready and I put it off and the first thing I knew I had died—and here I am."

And I talk to everybody in Hell, and everybody in Hell tells me the same thing—"I didn't mean to come! I didn't mean to! I was going to be saved, but I said, 'Not tonight, not today.' I neglected, I hardened my heart, I let the Word slip, so I came to Hell."

Don't you see that the way to Hell is by neglect? The old Spanish proverb says,

"The road to by and by leads to the house of never."

Oh, if you want to be saved, "to-day is the day of salvation. To-day if you hear his voice, harden not your heart."

My dear friend and brother, P. B. Chenault, who was the pastor of the Walnut Street Baptist Church, Waterloo, Iowa, came to Dallas and helped us in revival services at the Galilean Baptist Church. We said good night after he had preached his last sermon on "Today and Tomorrow." He quoted two Scriptures, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." That is on "tomorrow." The other was "today"—Hebrews 3:6, 7, "The Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts." We said good-by. And in an hour's time he was suddenly killed. A drunken driver ran into him, and P. B. Chenault, after his last sermon on "Today and Tomorrow," had gone out to meet God.

Oh, my friend, you will go, unexpected and unprepared, if you do not beware. Don't let this slip. Won't you kneel down by your radio right there and say, "Today, Lord Jesus, I'll not neglect it any longer. Today I'll trust Jesus as my own Saviour." I trust you will.

Delay No Longer; Be Saved Today

God has made it wonderfully easy to be saved. Christ has already died for sinners. God has offered salvation to everyone who turns his case over to Jesus in simple faith. He says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37). The very moment you honestly turn from your sin in your heart and depend on Jesus to save you as

He promised, that moment the Lord Jesus comes into your heart, forgives your sins, and makes you a child of God. Delay no longer, leave that highway to Hell, neglect. I beg you, make no more excuses, depend on Christ today for salvation.

If you will here and now take Christ as your own personal Saviour, please make the solemn decision in your heart and then sign the statement given here, copy it, and mail it to me today. Decide, take Christ as Saviour, and confess Him today. I will look forward to your letter, signed and copied from this form.

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Dear Dr. Rice:

Realizing that I am a poor lost sinner, and depending on Christ to forgive my sins and save my soul, I here and now repent of my sins and accept Christ as my own personal Saviour. I will confess Him openly as my Saviour, and set out to live for Him. Please write me a letter of encouragement and help to live the Christian life.

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NOT "SAVE THYSELF!" BUT "REMEMBER ME!"

The common crowd reviling our Lord as He hung on the cross wagged their heads saying, "Save thyself, if thou be the Son of God."

The chief priests, scribes and elders declared, "If he be the King of Israel, let him now come down from the cross, and we will believe him." The Roman soldiers mocked Him, saying, "If thou be the King of the Jews, save thyself," and one of the malefactors railed on him, saying, "If thou be Christ, save thyself and us."

Only one in all that motley company rebuked the universal sentiment, "Save thyself." The dying thief said, "Remember me!" He alone discerned who our Lord Jesus Christ really was. He saw that if Jesus would save others He could not save Himself. Dymas, the penitent thief, alone realized that an event of divine recognition was occurring under the guise of human tragedy.

This condemned felon openly confessed Jesus as Lord and certainly must have believed that God would raise him from the dead for he said, "Lord, remember me when thou comest into thy kingdom."

The dying thief is a beautiful picture of another event that is yet to come when the remnant of Israel "shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zechariah 12:10).

Meanwhile this task of Gospelizing the Jews occupies all our energies. Many believe that the time of Israel's awakening is close. Your fellowship in bringing the Gospel to the brothers of our Lord in the flesh will qualify you for the blessed promise of Genesis 12:3.

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Christ for Alcoholics . . .

(Continued from page 4)

mous to try to know its probable effectiveness in restoring victims of alcoholism. In the process, we visited a series of A. A. meetings and made acquaintance with 65 members of the organization, each of whom testified to being "cured." After 6 years, we could check up on 31 of these (48%). The condition of the others could not be determined. Sad to relate, for we wish it might have been otherwise, out of these 31 persons, there were 27 relapses, or 87% who had lost their "cure," part of whom were again "wallowing in the mire." Four or 13% were still on the "water wagon." One hopes fervently that they will stay there. It seems fair to assume that approximately the same percentages would obtain in those whose later condition could not be ascertained.

We do not claim that this sample is adequate for scientific judgment of the results claimed by Alcoholics Anonymous, but we do believe that the percentages are in line with the results observed in other cases of purely psychological "cures." The majority of such cures are not decisive and usually are but temporary adjustments. The psychologic motivation lacks the power to dominate the personality and produce consistent victory, over narcotic and other destructive habits. A few are recovered, however, and among these psychological "cures," it is possible and of record that

later some also find Christ as the Power for a permanent new life.

A careful personnel counselor or social observer who is gifted to edge into and to understand other people's experiences can testify to from 10% to 15% who are cured of narcotic habits (includes alcoholism) by an apparent combination of social environment and will power set in action by certain stimuli. These cases, while sometimes spectacular, are natural cures and usually, while not always, of those who had no deep alcoholic psychosis to begin with. All evidence points to the fact that they are probably the kind found in the "cures" of Alcoholics Anonymous. It is believed that they were "cured" by the psychological content of the A. A.'s treatment. Such religious content as was found seemed to have only psychologic value. Those who know no other value should expect no more.

Christ is Anonymous in A. A.

In all their literature, the leaders of Alcoholics Anonymous have, it seems, deliberately left out the name of Christ. Christ is not only unnamed or anonymous but unknown to their doctrine and to 97% of their members. While they give transient honor to "whatever God there may be," our living God is the unknown God to them. But, He, the living God, is the One who desires, "That all men should

Poor Man's Gospel

The longer I live, the more I bless God that we have not received a classical gospel, or a mathematical gospel, or a metaphysical gospel; it is not a gospel confined to scholars and men of genius, but a poor man's gospel, a ploughman's gospel; for that is the kind of gospel which we can live upon and die upon. It is to us not the luxury of refinement, but the staple food of life. We want no fine words when the heart is heavy, neither do we need deep problems when we are lying upon the verge of eternity, weak in body and tempted in mind. At such times we magnify the blessed simplicity of the Gospel. Jesus in the flesh made manifest becomes our soul's bread. Jesus bleeding on the cross, a substitute for sinners, is our soul's drink. This is the Gospel for babes, and strong men want no more.—Charles Spurgeon.

honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23). Christ Himself warned, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Where Christ is anonymous, it must follow that the cross of Calvary is anonymous too. They have left out God's cure of alcoholism—the sacrificial blood that cleanses from sin, including that of intemperance, and delivers from all human bondage, including that of alcoholism. Christ alone is God's Power to work miracles in human lives, and a miracle is necessary for total cure of an alcoholic.

Psychological Religion Powerless

Even the so-called Christian religion, in general appears not to be able to make the necessary personality change to adequately control human conduct under the stress of great temptation. But Christ the Person received by genuine faith can change and fully adjust the life of one who fully submits to His divine work. It is not the faith but the object of faith—Christ, from whom the supernatural change comes. It is a supernatural work—a miracle, in the spiritual center influencing the psychical and practical life. Much religion is merely psychological in its effectiveness on conduct, offering some social control but bringing no real spiritual life.

Twenty-five years of experience and experimentation in the field of human motivation has proven to us that when you have acute cases of alcoholism, psychological means, including ordinary religious means, have little control and no power for permanent change. Only the supernatural power of the indwelling Christ can paralyze the coils of the serpent and set the prisoner free; only He can impart a new life and give victory day by day, for He is the Life.

Is Alcoholism Disease Only?

We are aware that many medical men, psychiatrists, preachers and sociologists follow the line of the Yale alcohol studies and now divorce morality and alcoholism, like they divorce morality and self-contracted syphilis. They see the alcoholic and the syphilitic as only psychically and/or physically sick and in need of mental or medical treatment. True, they are sick, but the real cause is not found in the dipsomania of the alcoholic or in the spirochete pallada of the syphilitic, for these are but the effects of a willing social exposure—a moral act. The basic cause is a maladjusted soul and spirit, which maladjustment God diagnoses as SIN. The exposure is social but the origin is moral—a maladjustment to the living God. A supernatural spiritual remedy has the only cure. The Gospel of Christ "is the power of God unto salvation to every one that believeth."

Loose Logic and Escapism

The informed public in general, including leaders in the National

Council of Churches, seem to have accepted the sentimental but defective logic of the A. A. method even as they have the Yale alcohol studies. This "study," allegedly partly financed by the liquor interests, is trying to convince that alcoholism is only a disease, with no moral responsibility attached, over which men do not have control. The end product, the alcoholic in the hospital at the bottom of the cliff, is the place they start attacking the problem. "The poor fellow is suffering and needs help," they say, but what about the 4 million more excessive drinkers who are following him over the cliff because we have no wall of prevention there at the top?

Yet, America listens to the "disease" alibi as though it were not a transparent scheme of escapism to avoid the responsibility for licensing the liquor traffic. Is it not clever propaganda, a red herring to divert the public so that the liquor interests may, unhindered, produce more chronic alcoholics while we are taxed to maintain more jails to hold them, and to build more hospitals for them to die in? (Bellevue Hospital in New York City houses 10 to 12 thousand alcoholics every year.) Following these blind guides, we are supposed to forget the cause and toy with the effects. Alcoholism may be prevented at the source. A wall should be built by society at the top of the cliff, but there seems no desire to be sane or logical on this issue.

"It is strange," says Dr. Andrew C. Joy, vice-president of the University of Illinois (Medical Department), "that alcoholism is the only disease where it is considered illogical and unethical to annihilate the cause." If such loose logic were applied to the control and cure of other preventable diseases, as that used in America on alcoholism, the national mortality rate would double in a decade.

Christians Should Have Wise Compassion

Since no hope appears on the horizon that public sentiment will wake up soon enough, those who have compassion and would "save some" should not only be aware of the hopelessness of referring victims of alcoholism to A. A., but should seek to be led of the Lord among their acquaintances who drink socially. Oh that we might bring them to the Lord Christ by our life and witness, and their alcoholic drinking will take care of itself if they learn to some extent to "walk in the Spirit."

Christ for Alcoholics, not Alcoholics Anonymous. For such psychologic value as that organization might have, it could divert the person from the true source of restoration and adjustment—our Christ. A. A. philosophy and beliefs when compared with Biblical Christianity are found to be a clever imitation of, and a most seductive substitute for, the true Gospel of Christ. It is another gospel. We may remember the Holy Spirit's warning through the Apostle Paul, "Though we or an angel from heaven should preach another gospel unto you, let him be anathema" (Gal. 1:8).

In those cases where you find earnest desire for deliverance from alcoholism, get word to them or to their interested relatives or friends that Christ can cure and "restore the years that the locusts have eaten." Refer them to the nearest one of the following places for healing unless local help can be obtained:

Bethany Acres (for women), Fallston, Maryland

Bethel Colony of Mercy, Lenoir, North Carolina

Chester Crest (New York Home), Katonah, New York

Hebron Colony of Mercy, Shulls Mills, North Carolina

Keswick Colony of Mercy, Keswick, New Jersey

(Hebron Colony has a separate work for women alcoholics.)

These have a known history as places where such miracles as Christ still performs take place. Doubtless, beside the many rescue missions, there are other institutions to be found by inquiry if the above are inaccessible. May the Lord use you who read this as guides for stumbling feet to bring them to the Great Physician.

—The END—

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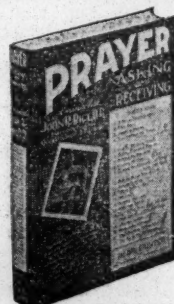
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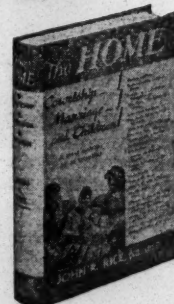
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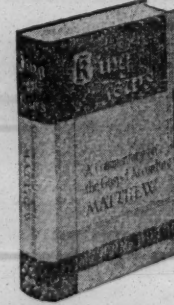
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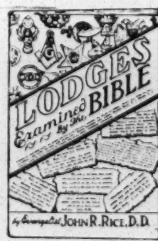
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Is Peter the Rock . . . ?

(Continued from page 5)

milking my own cow and it's the cream of the Word I am getting."

Another story is told of a little lad sitting on the curb in Johannesburg, in South Africa, reading a New Testament, when the priest passed by and, recognizing him as a child of a family belonging to his flock, said, "My boy, what is that book you are reading?"

"It is the New Testament, father," he said.

"But that is not for an ignorant little boy like you to be reading."

The lad replied, "Sure, but I have a search warrant to read it."

"A search warrant! Why, what do you mean?"

"It says here, 'Search the Scriptures,' and so I am after doing what I am told."

How can anyone say that Christians are not capable of reading the Word of God and getting the mind of the Lord when the Holy Spirit has been sent from Heaven for the express purpose of opening the truth to those who honestly seek that truth and are prepared to walk according to it?

Our blessed Lord said of the Holy Spirit, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Imagine a man cast out on a desert island with nothing but a copy of the Bible; no teacher, no clergyman, no priest, no church, no other

books of any kind to instruct him. Do you mean to say that that man is left without the possibility of acquiring sufficient truth for the saving of his soul because he is beyond the reach of the visible church? Surely not. Wherever a man honestly seeks to know the mind of God, the Holy Spirit is there to reveal the truth to him.

They tell us that we must not use private judgment but must accept the judgment of the councils and the church. But how are we going to decide to accept that? Must I not use my private judgment and decide that I will forego the reasonings of my own intellect and let the councils tell me what to believe? After all, is that not private judgment? I remember reading Cardinal Newman's *Apologia Pro Vita Sua* years ago. He tells how up to the day that he decided to submit himself to the church of Rome and accept the dicta of that church as his guide,

he had very grave doubts of many of the so-called Catholic doctrines, such as the position given to the pope, the place given to the blessed virgin Mary, the doctrine of purgatory, the intercession of saints, and so on, but he said, "When I decided to submit my judgment to the church, all these things were settled for me." But do you not see, he had to make the decision himself? Was not that private judgment? I have investigated these things. I have read much Roman Catholic theology, I have examined a great many volumes put out by Roman Catholic publishers, and after having compared them with the Word of God, my private judgment tells me that I dare not trust the salvation of my soul to the decision of popes or councils if they go contrary to the Book. I am resting upon what this Book reveals as to God's way of salvation, and if it tells me that Peter is the rock on which the church is built and that there is no salvation except for those who are in the church founded by Peter, I want to know it, but I must find out from the Book.

Now, let us examine the account given in Matthew 16. Our blessed Lord was nearing the end of His testimony here on earth. He had been practically rejected by Israel and was looking out upon the great world of Gentiles. That is what is implied in the thirteenth verse, "When Jesus came into the coasts of Caesarea Philippi." Caesarea Philippi was the first great Gentile city just north of the land of Palestine, about twenty miles beyond the border of Palestine, and Jesus had gone up into the northernmost part of Galilee and was looking

out toward that great Gentile world thinking of the untold millions who were still in their sins to whom His salvation was yet to come, the men for whom He was soon to die, and He realized that so much depended upon men having a correct understanding of the truth of His person. You will notice in the New Testament that invariably faith is linked with the person of the Lord Jesus Christ. Only in one instance does it seem to be linked especially with His work. Links of faith with His person are: "He that believeth on him is not condemned"; "Believe on the Lord Jesus Christ and thou shalt be saved"; "Come unto me all ye that labour and are heavy laden and I will give you rest"; "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." It is the Person that saves, and trusting Him we go on to learn more of His wonderful work, but we begin with faith in Christ Himself. And so He turned to His disciples and interrogated them in this way: "Whom do men say that I the Son of man am?" And they told Him what the common report had been. "Some say that thou art John the Baptist." This, you recall, was Herod's first reaction when told of His miracles and testimony. Others said He was Elias, for it is written, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). Some said He was Jeremiah, for some of the rabbis held that Jeremiah was the unnamed sufferer of Isaiah 53. And others said He was at least a prophet. Then the Lord asked the question di-

(Continued on page 11)

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God of All Comfort

By Martha Snell Nicholson



The name of Martha Snell Nicholson is synonymous with poems that move the heart and thrill the soul. Certainly no exceptions are the selections comprising this booklet which were written to bring comfort to the bereaved, the shut-in, and the suffering. This one who suffered so much in her own body, first found—and now shares in these verses—the source, supply, and secret of heavenly comfort.

Some of the selections in *God of All Comfort* include: "Lo, I Am with You Always," "Christ of the Sick Room," "Dying Grace," "Threshold of Heaven," "Whom Having Not Seen, I Love," "In Extremis," "Prayer of a Shut-In," "The Invalid," "Footsteps Passing the Sickroom," and "The Thorn."

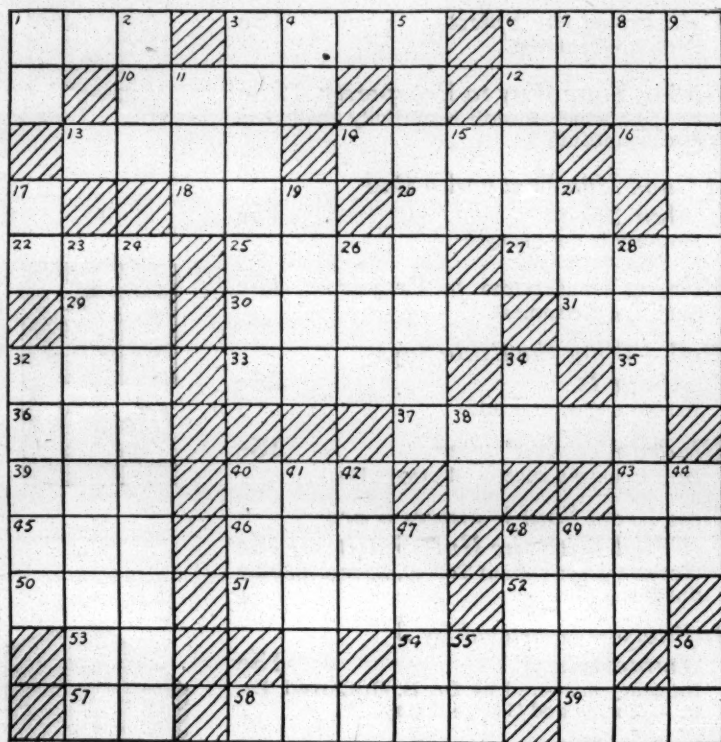
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3. In order for you to receive the book, *God of All Comfort*, your entry must be postmarked by midnight, April 21, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 15 will appear in the May 2 issue of THE SWORD OF THE LORD.

4. Those who are working toward winning the Scofield Bible must check the proper blank below the puzzle. If you check the blank marked "yes," we will send you a coupon. Save these coupons. They are important. At the end of the year those who have fifty out of the fifty-two will be entitled to a Scofield Bible. Please remember that this is the only record



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The Son of the Nobleman Healed by Jesus

John 4

CLEWS ACROSS

- 1 Title by which the nobleman addressed Jesus
- 3 Heavenly body
- 6 Belonging to her
- 10 "In the which Jesus . . . unto him, Thy son liveth"
- 12 One of the Great Lakes
- 13 "Then inquired he of them the . . ."
- 14 Father of Adoniram (I Kings 4)
- 16 Average (abbr.)
- 18 A natural or artificial channel
- 20 Title of the eldest son of a noble Etruscan family
- 22 Frosty
- 25 "Besought him that he would . . . down"
- 27 "And as he was now going . . ."
- 29 Agricultural Engineer (abbr.)
- 30 South American animal
- 31 "Ye will . . . believe."
- 32 American Peace Society (abbr.)
- 33 Feminine name
- 35 A New England state (abbr.)
- 36 "His servants . . . him."
- 37 Called
- 39 Before
- 40 Newspaper items
- 43 Ebenezer (abbr.)
- 45 New and nonofficial remedies (abbr.)
- 46 Jacob's first wife
- 48 Twisted toward one side
- 50 Father
- 51 "The father knew that it was at the . . . hour."
- 52 Not otherwise specified (abbr.)
- 53 Underwriting account (abbr.)
- 54 Month in the Jewish year
- 57 Belonging to me
- 58 The . . . of the nobleman was sick.
- 59 The nobleman feared the child would . . .

CLEWS DOWN

- 1 " . . . Jesus came again into Cana."
- 2 Railway Station Office (abbr.)
- 3 "This is again the second . . . that Jesus did, when"
- 4 Alleged force
- 5 "There was a certain . . ."
- 6 "When he . . . that Jesus was come"
- 7 Ancestor of Jesus
- 8 Narrow inlet
- 9 "At the . . . hour the fever left him"
- 11 Eighth month (abbr.)
- 15 District Attorney (abbr.)
- 17 Third note of the scale
- 19 "And . . . him, saying, Thy son liveth."
- 21 "Go thy way; thy . . . liveth."
- 23 "Whose son was sick at . . ."
- 24 "They said unto him, . . . at the seventh hour"
- 26 "And the . . . believed."
- 28 "Except ye see signs and . . ."
- 32 "The hour when he began to . . ."
- 34 Part of the verb "to be"
- 38 and 41 down—"For he was . . . the point of . . ."
- 40 Associate of the Linnaean Society (abbr.)
- 41 See 38 down.
- 42 Masculine name
- 44 Near
- 47 "Come down, and . . . his son."
- 48 A collection of items of information, a —
- 49 "Believed the . . . that Jesus had spoken"
- 55 Doctor of Divinity (abbr.)
- 56 "And . . . went his way."

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Is Peter the Rock . . . ?

(Continued from page 10)

rectly, "But whom say ye that I am?" Oh, how we honor Simon Peter for his great confession, "Thou art the Christ, the Son of the living God." Does the church of Rome honor Simon Peter? They cannot honor him more than I do, I thank God for his wondrous testimony and for the ministry of this great servant of the Lord; but I would not think that Simon Peter was sufficient rock upon which the church could be built. I find as I read on in the Word that there was too much frailty, too much failure, too much sin in Simon Peter for me to rest my soul on him, but I do honor him as the first one who made this great confession, one in which I gladly join, "Blessed Lord, Thou art the Christ, the Son of the living God." "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It is always a divine revelation when one is brought to a saving knowledge of Christ. It is not merely a natural thing. We do not arrive at this conclusion by any intellectual process alone. There must be a work in the soul by the Holy Spirit of God before people can recognize the true blessedness of our Lord Jesus. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Because of this a Roman Catholic theologian has declared, "It is evident from these words that our Lord wishes us to understand that Simon Peter had secrets with the Father in which Christ Himself did not share. Therefore, we can conceive of circumstances where it might be

safer to go to Peter or to his successors than to Christ Himself." That is the conclusion that one came to when he swung away from the plain testimony of the Word of God and subjected his mind to the decisions of the councils and to church traditions. Safer to go to Peter than to Christ! Every Christian has the same revelation. It is God the Father's revelation to every trusting soul and we get it through the mediatorial work of our Lord Jesus Christ.

Then the Lord adds, "And I say unto thee, That thou art Peter (a piece of rock, a rock-like man if we dare paraphrase) and upon this rock I will build my church." What rock? Upon Peter? No, not upon Peter. Then what rock? Let one of the greatest doc-

trines him unto a wise man, which built his house upon a rock." What rock was that? It was the rock Christ Jesus, for the man who built upon that rock was the man who kept His sayings. Turn to the writings of the Apostle Paul, the first Epistle to the Corinthians, chapter three, and let us see whether we have any light as to the rock upon which the church is built. In verses 9 to 11 we read:

"For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

Is there any question as to what that means? Do you need a church council to expound this to you? Do you need an infallible

scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."—Matt. 16:21, 22.

Is this Peter an infallible pope, rebuking Christ and saying: "Be it far from thee, Lord; this shall not be unto thee"? But Jesus turned and said to Peter, "Get thee behind me, Satan: for thou art an offence unto me: for thou savourest not the things that be of God but those that be of men." Is the church built on a man that Christ called Satan? What a strange church that would be! We were having an open-air meeting years ago out West. A friend of mine was preaching most earnestly, and a great big Irishman, half drunk, stepped out and tried to break up our meeting. He kept shouting out as he followed the preacher, with his fists doubled, "What did the Lord say to Peter? Why don't you tell us what the Lord said to Peter? That is what we want to know." The man who was preaching perhaps did not have wit enough to answer him quickly and so tried to go on with his

(Continued on page 12)

In one single moment, aye, while the clock is ticking, Jesus Christ can take the scales from a blind man's eyes and let in such a flood of daylight that he shall see Heaven itself.—Spurgeon.

tors of the church tell us, if they insist that we must not use our own private judgment in determining the meaning of Holy Scripture. St. Augustine, of whom there is no greater doctor in all the church, in his comment on this verse, says, "So, then, Christ, not Peter, is the rock on which the church is built." Clearly, what our Lord is saying is, "This glorious revelation the Father has given to you, Simon Peter; this great truth that you have confessed—upon this Rock I will build my church and the gates of Hell—the gates of Hades—shall not prevail against it."

You say, "But that is your private judgment." Let me turn, then, to an authentic letter written by the Apostle Peter himself and learn from him what he understood the Lord to mean that day. Undoubtedly, if he understood the Lord to say that the church was to be built upon him, he would tell us so. Popes today are not at all bashful about telling us that there is no salvation outside the church that is built on Peter and that they are Peter's successors. If Simon Peter believed that, he certainly would not leave his disciples in any doubt regarding it; he would tell them the truth about a matter like this.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed [rejected] indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."—I Pet. 2:1-7.

Peter tells us that God is building a house and this house rests upon a living stone and that the living stone is Christ! He is the foundation upon whom this glorious house rests. This house is the church of the living God. Peter further tells the members of that church that they are living stones, built upon this foundation. Does not that exactly correspond with our Lord's words to Peter on the coast of Caesarea Philippi: "Peter, you are a rocklike man and you are built upon this rock, the confession that I am the Son of the living God?"

Let us see whether other apostles understood it that way. But first let us ask whether our Lord Himself had said anything earlier that might suggest the exact meaning of this text. Turn back to the seventh chapter of Matthew's Gospel, verses 24 to 25, "Therefore whosoever heareth these sayings of mine, and doeth them, I will

pope to tell you the meaning of the words, "Other foundation can no man lay than that is laid, which is Jesus Christ"? But let us look elsewhere—the second chapter of the Epistle to the Ephesians, verses 19 to 22: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." We do not read here, "Simon Peter himself being the chief corner stone." It should read that way if the other teaching is correct. But it reads, "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit." And so, whether you listen to Simon Peter, to the blessed Lord Himself, or to His servant, the Apostle Paul, you will find that the church's one foundation is not a man, however noble or excellent he may be, but Christ Himself.

But, then, what of the other things that the Lord said to Peter? "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." It is assumed that Peter is the rock upon which the church is built and that the church built upon Peter will never come to grief. In other words, the church built upon Peter is an outward organization. But it is perfectly clear that the church is a great spiritual company, not necessarily visible to men but one that includes all real believers, and against that church the gates of Hell shall never prevail.

But did not the Lord say unto Peter, "I will give unto thee the keys of the kingdom of heaven"? Therefore, has He not committed to Peter the right to close the doors of Heaven against any who do not submit to him and to open to those who do? That is what is commonly thought in Romanist circles. But observe, the Lord did not say to Peter, "I will give unto thee the keys of Heaven." Christ never gave the keys of Heaven to Peter or to anyone else. He did say, "I will give unto thee the keys of the kingdom of heaven." But is not the kingdom of Heaven Heaven itself? Most certainly not! The kingdom of Heaven is the sphere on earth where the Lordship of Christ is acknowledged, even though some in that sphere are unreal. It is what we call Christendom. Look at one of the outstanding parables of that kingdom for proof that it includes faithless professors as well as true believers:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were

wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

—Matt. 25:1-13.

Is that Heaven? Surely not. The kingdom of Heaven is the sphere on earth of Christian profession. When Christ said, "I will give unto thee the keys of the kingdom of heaven," it was because of Peter's great confession, and he was to have the signal honor of opening the door of the kingdom of Heaven, first to the Jews and then to the Gentiles. On the day of Pentecost it was he who opened the door of faith to the Jews, and in Cornelius' house it was Peter who opened the door of faith to the Gentiles. Now that the door is open, it stands ajar and whosoever will may enter in.

Did not the Lord give special authority to Peter when He said, "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"? He did give authority to Peter, but the same authority is given to the entire church. In the eighteenth chapter of Matthew's Gospel, verses 15 to 18, He is speaking of any who offend, and He says:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Is this authority given particularly to Peter? Not at all, it is given to the church of God as a whole. What is the meaning of this passage? If a professing member of the church of God falls into sin, he is to be carefully dealt with, and if he will not repent of his sin, the church is authorized to bind his sin upon him and put him away from her fellowship. If he comes back a brokenhearted man, confessing his sin and failure, the church is authorized to forgive him and receive him back into her fellowship. In that sense the church has been binding and loosing all down through the centuries.

But someone says, "Surely Peter had some special place over and above others." Turn again to his own epistle, I Peter 5:1, "The elders which are among you I exhort, who am also an elder." Think of that for a moment. A literal translation would be, "The presbyters among you I exhort, who am a co-presbyter," or one on the same level as the rest. If Simon Peter was ever pope, he never knew it, for he speaks of himself as a "co-presbyter" with all the rest of the elders in the church of God! He assumed no place of authority over them.

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Is Peter the Rock . . . ?

(Continued from page 11)

preaching, but a very dignified looking friend, a typical New Englander, standing next to me, listened until he could not stand it any longer. He stepped up to this fellow and said, "The Lord said to Peter, 'Get thee behind me, Satan,'" and the man almost dropped in his tracks. He wanted him to say, "I give unto thee the keys of the kingdom of heaven," and he forgot that the Lord said to Peter, "Get thee behind me, Satan."

Long after the day of Pentecost, when one would have thought that Peter would have been utterly beyond failure, that he could have been trusted in everything, we find that he turned aside from the truth for a time. In Galatians 2:11 we read, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." What do you think would happen if one of the bishops should withstand the pope to his face in the presence of all the rest of them? But the Apostle Paul did not recognize any superiority in Peter; he did not see in him the head of the church or the rock on which the church was built; but saw him misbehaving and said, "I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." The Greek word is "hypocrisy." The Apostle Peter is here branded as acting the part of a hypocrite. The church built on one who, for a time, became guilty of hypocrisy and whose influence was so bad that it misled others so that even Barnabas was carried away by the hypocrisy! And Paul goes on to say:

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2:14-16.

Here, then, we see Peter failing, sinning, needing repentance; surely unfit to be the rock on which the church is built.

The whole tradition about Peter being in Rome and being the first pope is absolutely unsubstantiated. According to a tradition that had its rise in the latter part of the second century after Christ, we are told that Peter went to Rome in 42 A. D. and founded the church there and then remained as bishop of Rome until 67 A. D., when he was martyred, led out of the city to be crucified. They were going to crucify him in the ordinary way, but he said, "No, I denied my Lord once, I am not worthy to be crucified as He was. Crucify me with my head downward." Tradition says he was crucified that way. We have no way of knowing whether he was in Rome to be crucified or not. There does seem to be a measure of testimony that would intimate that possibly this is true, but when they tell us that he was in Rome from 42 A. D. to 67 A. D., we have positive evidence to the contrary, because those very years are covered largely by the book of Acts.

We know that Peter was not in Rome in 50 A. D., because in that year the Apostle Paul with Barnabas went up to Jerusalem, and the council of Jerusalem decided that the Gentiles did not have to be circumcised and keep the law of Moses to be saved. Peter was there, and the Apostle Paul says that after discussing things it was decided at that council that Peter should work among the Jews and Paul among the Gentiles. Just imagine Peter, as bishop of Rome,

a great Gentile city, after it was definitely settled at Jerusalem that his work was to be among the Jews.

Peter could not have been in Rome in 58 A. D., for in that year Paul wrote the epistle to the Romans and sent greetings to a great many people, but there was not a solitary reference to Peter's presence in Rome. Neither could he have founded the church there, because Paul was to go there, and he stated himself that he did not build upon another man's foundation. The work there was commenced without any apostle.

Peter was not in Rome in 61 A. D. to 63 A. D., for in those years Paul was there in prison, and he wrote those four wonderful prison letters, and there is not the slightest recognition of Peter's presence in any of them. Paul sent greetings to other Christians, and you can imagine how ready he would have been to say, "And Peter, the apostle of our Lord Jesus Christ, sends greetings." But Peter was not there, so he could not send greetings. We have some letters from Peter which were written between 60 A. D. and 67 A. D., and the second of these was written from Babylon, where he was laboring among the dispersed of Israel. We have not the slightest evidence that he was ever in Rome unless he went there just before his death. He was never a bishop of Rome. We can be very certain of this.

Did not our Lord give to Peter and also to the other apostles

special authority, such as only the priests of Rome have today, when He said to them, as recorded in John 20, "Receive ye the Holy Ghost: whose soever sins ye retain, they are retained" (John 20:22 and 23)? Did not the Lord give unto His apostles as the first bishops of the church special authority to forgive and to retain sins? The best way to answer that question is to see whether we can find an explanation of remission of sins from somebody who was there. When we turn to the tenth chapter of Acts, we get just such a testimony. Peter, preaching in the home of Cornelius, said, "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and showed him openly" (verses 39 and 40). And now verse 43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." How does Peter proclaim remission of sins? Through faith in Christ. If Jesus had given to Peter and to the rest of the apostles the authority to forgive sins, when men came and made their confession, Peter would have said to Cornelius, "To him give all the prophets witness, that through certain authorized ministers of his you may receive remission of sins. If you will come and make a good confession and do proper penance, your sins will be forgiven." But this was not the case; in the clearest possible language he showed that all men who trust in the Lord Jesus Christ have remission of sins. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive re-

mission of sins." So Peter proclaimed remission of sins through faith in the Lord Jesus Christ.

I come to you as a genuine successor of Peter; I come to you in the direct apostolic order. All down through the ages saints of God have been following in the line of the apostles; and as a Christian minister I say to you, by divine authority, if you want remission of sins, come to Jesus, not to a priest; acknowledge your guilt to Jesus; tell Him you are the sinner for whom He died, and I dare declare to you on the authority of the Son of God, when you do that, you have remission of sins, for Jesus says, "Whose soever sins ye remit, they are remitted." If you refuse to come, if you do not turn to Christ, your sins remain upon you for all eternity, for Jesus says, "Whose soever sins ye retain, they are retained." If you are a weary, sick soul, anxious to enter into peace with God, come to Christ and find salvation in Him.

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